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A

SERMON

PREACH'D in the

Cathedral Church of St. *Paul*;

AT THE

FUNERAL

OF

Mr. *THO. BENNET*,

Aug. 30. MDCCVI.

By *Francis Atterbury*, D. D.
Dean of *Carliſle*, and Chaplain in Ordinary to Her Majeſty.

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1 Cor. XV. Ver. 19.

If in this Life only we have Hope in Christ, we are of all Men most miserable.

SUCH Discourses, on such Mournful Occasions as these, were instituted, not so much in the Honour of the Dead, as for the Use of the Living: that Opportunity may be taken from hence to excite in Persons, attending on these Solemnities, a due Sense of the Uncertainty and Vanity of all Earthly Satisfactions; to imprint upon their Minds, by proper Arguments and Reflections, a lively Persuasion of the Certainty of a Future State, and an earnest Desire of fitting and preparing themselves for it.

There is no Season, to which such Thoughts as these are more suitable; nor any, wherein Men are likely to be more affected with them; and therefore I have chosen (not unfitly, I hope) to explain to you, at present, that great Argument for a Future State, which St. *Paul* hath couch'd, in the Words I have read to you; *If in this Life only we have hope in Christ, we are of all Men most miserable*: that is, If all the Benefits we expect from the Christian Institution, were confin'd within the Bounds of this present Life, and we had no Hopes of a better State after this, of a great and lasting Reward in a Life to come; We Christians should be the most abandon'd and wretched of Creatures: All other Sorts and Sects of Men would evidently have the Advantage of us, and a much surer Title to Happiness than We.

This Concession the Apostle openly makes, and from hence he would be understood to infer (tho' the Inference be not express'd) That, therefore, there must needs be another State to make up the Inequalities of this, and to salve all irregular Appearances; since it is impossible to conceive that a Just and Good God should suffer the justest and best of Men (such as the best Christians certainly are) to be oftentimes the most miserable.

If St. *Paul* found it necessary earnestly to press this Argument on the *Corinthians*, soon after he had planted the Gospel among them, and confirm'd it by Miracles; it cannot but be highly requisite for Us, who live at such a distance from that Age of Miracles, to support and enliven our Faith, by dwelling often on the same Considerations: and this Argument, therefore, I shall endeavour to open, and apply in the following Discourse; wherein,

I. *First*

I. *First*, I ſhall ſhew the undoubted Truth of the Apoſtle's *Conceſſion*; and from thence ſhall eſtabliſh, in the

II. *Second* place, the Truth alſo of that *Concluſion*, which he builds upon it.

III. After which I ſhall ſuggeſt to you ſome *Rules* and *Directions*, which, if duly purſu'd, will enable you to live like thoſe, who *have their Hopes in another Life*; like Men, who look upon themſelves, as being only on their Paſſage through this State, but as belonging properly to that which is to come; on which, therefore, their Eye, their Aim, and their Hopes, are altogether fix'd and employ'd.

VI. And theſe general Reflections ſhall be follow'd (as they will naturally be follow'd) by a juſt and faithful Account of that Valuable Perſon, whoſe Remains now lie before us.

I. As to the *Conceſſion* of the Apoſtle, I ſhall urge it ſomewhat farther than the Letter of the Text will carry us; proving to you, under two different Heads, That, were there no Life after this, 1*ſt*, Men would really be more miſerable than Beaſts; and 2*ly*, the beſt Men would be often the moſt miſerable: I mean, as far as Happineſs, or Miſery are to be meaſur'd from Pleaſing or Painful Senſations: and, ſuppoſing the Preſent to be the Only Life we are to lead, I ſee not but that This might be eſteem'd the true Meaſure of them.

First, Were there no Life after this, Men would be more miſerable than Beaſts: for, in this Life, it is plain that Beaſts have, in many Reſpects, the Advantage of them; inaſmuch as they enjoy greater Senſual Pleaſures, and feel fewer Corporal Pains, and are utter ſtrangers to all thoſe anxious and tormenting Thoughts which perpetually haunt and diſquiet Mankind.

The Pleaſures of Senſe are probably reliſh'd by Beaſt in a more exquite degree, than they are by Men; for they taſte them ſincere and pure always, without mixture, or alloy, without being diſtracted in the Purſuit, or diſquieted in the Uſe of them.

They follow Nature, in their Deſires and Fruitions, carrying them no farther than ſhe directs, and leaving off at the Point, at which Exceſs would grow troubleſome and hazardous; ſo that their Appetite is not deſtroy'd, or dull'd, by being gratify'd, but returns always freſh and vigorous to its Object. Hence their Organs are generally better diſpos'd than ours, for receiving grateful Impreſſions from ſenſible Objects; being leſs liable to be vitiated by Diſeaſes, and other Bodily Accidents, which diſorder our Frame, and extreamly leſſen the

the Complacence we have in all the good things of Life that surround us, Nor are the Pleasures, which the Brutal part of the Creation enjoy, subject to be lessen'd any ways by the Uneasiness which arises from Fancy and Opinion. They have not the Art of growing Miserable, upon a View of the Happiness of others; it being the peculiar Privilege of Thinking Beings, when they are otherwise sufficiently bless'd, to create Trouble to themselves, by needless Comparisons.

They are under no Check from Reason and Reflection, which, by representing perpetually to the Mind of Man the Meanness of all Sensual Gratifications, do, in great measure, blunt the Edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a Superior Good, or of any higher End, to which they might be ordain'd. They feel no inward Reproaches for transgressing the Bounds of their Duty, and Laws of their Nature. They have no uneasy Presages of a Future Reckoning, wherein the Pleasures they now taste, must be accounted for; and may, perhaps, be outweigh'd by the Pains, which shall then lay hold of them. None of their Satisfactions are impair'd by the Fear of losing them, by that Dread of Death, which hangs over the mere Natural Man, and, like the Hand-writing on the Wall, damps all his Mirth and Jollity; and by which he is, as the Apostle speaks, *all his Lifetime subject unto Bondage*; [*Heb.* 2. 15.] that is, a mean dejected, slavish State of Mind. In a Word, They have no concern for what is past, no uneasy Expectations of what is to come, but are ever ty'd down to the present Moment, and the present Enjoyment, and in that they are vigorously and totally employ'd.

In these respects, it may be truly affirm'd; That if we had Hope in this Life only, Men would be really more Miserable than Beasts; and, on the same Account,

Secondly, The Best Men would be often the most Miserable. For their Principles give them not leave to taste so freely of the Pleasures of Life, as other Mens do, and expose them more to the Troubles and Danger of it.

The Principles of good Men give them not leave to taste so freely of the Pleasures of Life, as other Mens do: for their great prevailing Principle is, to sit as loose from those Pleasures, and be as moderate in the use of them as they can; in order to maintain the Empire of the Mind over the Body, and keep the Appetites of the One in due Subjection, to the Reasoning Powers of the Other. No small part of Virtue consists in abstaining from that, wherein Sensual Men place their Felicity, in *mortifying*

tifying the Deeds of the Body, and making no Proviſion for the Fleſh to fulfil the Luſts thereof, (*Matth.* 13. 14) A truly good Man thinks himſelf oblig'd, not only to forbear thoſe Gratifications, which are forbidden by the Rules of Reaſon and Religion, but even to reſtrain himſelf in unforbidden Inſtances, when, by allowing himſelf in what is innocent, he would either run the Riſque of being farther betray'd into what is not ſo, or would breed matter of Offence to his weak and miſjudging Neighbour. He lives not for himſelf alone, but hath a regard in all his Actions to the great Community wherein he is inclos'd; and gives the Reins, therefore, to his Appetites, no farther than the indulging them is conſiſtent with the general Good and Happineſs of Society.

He is ſo far from graſping at all the Advantages and Satisfactions of this World, which are poſſible to be attain'd by him, that he thinks the bounding of his Deſires, and Deſigns within the Line, which his Birth and Fortune have mark'd out, to be a great and indiſpenſable Duty: He hath *learnt in whatſoever State he is, therewith to be content*; [*Phil.* 6. 11.] and doth not, therefore, eagerly aſpire after an higher Condition of Life, is not over-ſolicitous to procure to himſelf a larger Sphere of Enjoyment.

From theſe, and many other Conſiderations (which I need not mention) it is manifeſt, That the beſt of Men do generally enjoy leaſt of the Pleaſures and Satisfactions of Life: It is as manifeſt, that they are moſt expos'd to the Troubles and Dangers of it. They are determin'd to live up to the Holy Rule, by which they have oblig'd themſelves to walk, whatever may be the Conſequences of it; tho' ſore Evils and great Temporal Inconveniences ſhould ſometimes attend the Diſcharge of their Duty. The Hypocrite hath the Art of bending his Principles, and Practices always to whatever is for his Convenience, and of falling in with the Faſhion of a Corrupt and Wicked World: but the truly upright Man, is unflexible in his Uprightneſs, and unalterable in his Purpoſes: Nothing can make him Remiſs in the Practice of his Duty; no proſpect of Intereſt can allure him, no Fear of Danger can diſmay him.

It will be his Lot often, to look ſingular, in Looſe and Licentious Times, and to become a By-word and a Reproach on that account among the Men of Wit and Pleaſure. *He is not for our turn* (will they ſay, as their Words are repreſented in the Book of *Wiſdom*) [*Widſ.* 2. 12, 14, 15.] *He is clean*

contrary

contrary to our Doings; he was made to reprove our Thoughts; he is grievous unto us, even to behold; for his Life is not like other Men's, his Ways are of another Fashion. And these ill Thoughts, once entertain'd, will (we may be sure) as occasion offers, be follow'd by worse Usage.

Some Christian Virtues, (for Instance, Humility and Meekness) do, as it were, invite Injuries: For it is an Encouragement to Base and Insolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a small matter, rather than break Christian Peace; Ill Men will be tempted to make illegal and unjust Incroachments upon him. He who resolves to walk by the Gospel-Rule of Forbering all Attempts, all Desire of Revenge, will probably have Opportunities every now and then given him to exercise his forgiving Temper.

Thus Good and Pious Persons are, by the Nature and Tendency of their Principles, more expos'd to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleasures and Advantages of it, than other less Conscientious Men are: And, on both these Accounts, what the Apostle lays down in the Text, is evidently and experimentally true, That, *if in this Life only they had Hope, they were of all Men most Miserable.*

II. From which Concession, which he thus openly makes, he would be understood (as I told you) to infer, tho' the Inference is not express'd, that there must, therefore, necessarily be another State, to make up the Inequalities of this, and to salve all irregular Appearances. For if *GOD* be infinitely Holy, and Pure, and Just, and Good; he must needs take Delight in those of his Creatures that resemble Him most in these Perfections: He cannot but love Virtue, where-ever it is, and reward it, and annex Happiness always to the Exercise of it. And yet this is so far from being the Case, that the contrary often happens in this Life; where even the greatest Saints are sometimes made the most Remarkable Instances of Suffering. We may, therefore, surely conclude, That there must be a Future State, wherein this Reward shall be bestowed, and this Love of *GOD* to Good Men made to appear, and the Eternal and Inseparable Connexion between Vertue and Happiness manifested, in the Sight of Angels and Men. It cannot consist with the Divine Attributes, That the Impious Man's Joys should, upon the whole, exceed those of the Upright; or that the Beasts

of

of the Field, which serve him not, and know him not, should yet enjoy a more entire and perfect Happiness than the Lord of this Lower Creation, Man himself, made in God's own Image, to acknowledge, and adore him: and, therefore, as certainly as God is, a time there will and must be, when all these unequal Distributions of Good and Evil shall be set right, and the Wisdom and Reasonableness of all his Transactions with all his Creatures be made as clear as the Noon Day.

And this, before that Revelation had enlighten'd the World, was the very best Argument for a future State, which Mankind had to rest upon. Their Philosophical Reasonings, drawn from the nature of the Soul, and from the instincts and presages of Immortality implanted in it, were not sufficiently clear and conclusive. The only sure Foundation of Hope, which the wisest and most thoughtful Men amongst the Heathen pretended in this Case to have, was, from the Consideration suggested in the Text: and from thence some of them reason'd without Doubt, or Hesitancy; and liv'd, and dy'd in such a manner, as to shew that they believ'd their own Reasonings.

It may suffice, thus far to have enlarg'd on that great Argument for a future State, which is urg'd by S. *Paul* in the Words before us: "If in this Life onely we had Hope, Men would "really be more miserable than Beasts; and the best of Men "oftentimes the most Miserable. But it is impossible to imagine, that a God of infinite Wisdom and Goodness should "distribute Happiness, and Misery, so unequally and absurdly. It remains, therefore, that good Men have a well "grounded Hope in another Life, and are as certain of a future Recompence, as they are of the Being, and Attributes "of God.

III. The best use I can make of this Comfortable Truth, thus explain'd, is, To exhort You from thence to live like those who have their Hope in another Life; like Men who look upon themselves as being upon their Passage only through this present World, but as belonging properly to that which is to come. And thus we may be said to live, if we observe the following plain Rules and Directions; which are not the less useful, because they are plain ones. Several of them will give a natural Occasion to those, who knew the deceas'd Person, of anticipating his Character in their Thoughts: for he did really in good measure (and with due Allowances made for Humane Frailties) govern himself by them; and I may, for that reason, I hope, be suffer'd to insist the more freely upon them.

Now, to live like those that have their Hope in another Life, implies,

First, That we indulge our selves in the Gratifications of this present Life very sparingly; that we keep under our Appetites, and do not let them loose into the Enjoyments of Sense; but so use the good things of this World, as not abusing them; so take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments. *Brethren* (says S. *Peter*) *I beseek you, as Pilgrims, abstain from fleshly Lusts*: (1 Pet. 2. 11.) They, who pass through a foreign Country, towards their Native Home, do not usually give up themselves to an eager pursuit of the Pleasures of the place; ought not to dwell long upon them, and with Greediness; but make use of them only for their Refreshment on the way, and so as not to be diverted from pursuing their Journy.

A good Christian must partake of those grateful Repasts of Sense, which he meets with here below, in like manner as the Jews did their Passover, *with their Loins girded, their shoes on their feet, and their staff in their hand, eating it in haste*; (Exod. 12. 11.) that is, he must be always in a Travelling Posture, and so taste Sensual Pleasures, as one that is about to leave them, and desires to be stopp'd as little as he can by them in his way towards the great End of his Hopes, the Salvation of his Soul. And to this Custom of the Jews S. *Peter*, in his Exhortation to Sobriety and Temperance, may be supposed to allude; *Wherefore* (says he) *gird up the Loins of your minds, and be ye sober.* (1 Pet. 1. 13.)

Indeed, it is impossible for a man to have a Lively Hope in another Life, and yet be deeply immers'd in the Enjoyments of This; inasmuch as the Happiness of our Future State so far exceeds all that we can propose to our selves at present, both in Degree, and Duration, that to One, firmly persuaded of the Reality of that Happiness, and earnestly desirous of obtaining it, all Earthly Satisfactions must needs look little, and grow flat and unsavory: especially, when by Experience he finds, that too free a Participation of These indispose him extremely for Those; for all the Duties that are necessary to be perform'd, and all the good Qualities that are necessarily to be attain'd, in order to arrive at them: He perceives plainly that his Appetite to Spiritual things abates, in proportion as his sensual Appetite is indulg'd and encourag'd, and that Carnal Desires kill, not only the Desire, but even the Power of tasting Purer Delights; and

and on both these accounts, therefore, flies too deep a Draught of all Earthly Enjoyments: *Having this Hope in him, he purifieth himself, even as he* (1 John 3. 3.) (*i. e.* even as the Author and Revealer of this Hope) *is pure.* A

Second Instance, wherein we may be said to live like those who have their Hope in another Life, is, if we bear the Uneasinesses, that befal us here, with Constancy and Patience; as knowing, that tho our Passage through this World should be rough and troublesome, yet the Trouble will be but short, and the Rest and Contentment, we shall find at the End, will be an ample Recompence for all the little Inconveniences, we meet with in our way towards it. We must not expect that our Journey through the several Stages of this Life should be all smooth and even; or that we should perform it wholly without Disasters, Ill-accidents and Hindrances. While we live in this World, where Good and Bad Men are blended together, and where there is also a Mixture of Good and Evil wisely distributed by God, to serve the Ends of his Providence; we must expect to be molested by the One, as well as benefitted by the Other. 'Tis our present Lot and Condition, to be subject to such Casualties, which, therefore, as they ought not to surprize us, so much less should they deject us: nor can they, if we look forward, and entertain our selves with the Prospect of that Happiness to which we are hastning; and at which when we arrive, even the Remembrance of the Difficulties, we now undergo, will contribute to enhaunse the Pleasure. Indeed, while we are in the Flesh, we cannot be utterly insensible of the Afflictions that befal us: what is in it self harsh and ingrateful, must needs make harsh and ingrateful Impressions upon us. And, therefore, to pretend to be perfectly easie under any great Calamity of Life, must be the Effect either of Hypocrisie or Stupidity. However, tho it be not in our power to make an Affliction no Affliction; yet it is certainly in our power to take off the Edge, and lessen the Weight of it, by a full and steady View of those Divine Joys, that are prepar'd for us in another State, which shall shortly begin, and never end: We may say and thing with S. *Paul*; *I reckon that the Sufferings of this present Life are not worth to be compar'd with the Glory that shall be revealed.* (Rom. 7. 18.) And thus saying and thinking, we may bear the heaviest Load that can be laid upon us with Contentedness, at least, if not with Chearfulness. A

Third Instance of living like those who have their Hope in another Life, is, if we always take the account of a future State

into

into our Schemes and Reasonings about the Concerns of this World; and form our Judgments about the worth and emptiness of things here, according as they are or are not of use, in relation to what is to come after.

He who sojourns in a foreign Country, refers what he sees and hears Abroad, to the State of things at Home; with that view he makes all his Reflections and Enquiries; and by that Measure he judges of every thing which befals himself or others in his Travels. This Pattern should be our Guide, in our present State of Pilgrimage; wherein we often misinterpret the Events of Providence, and make a wrong use of them, by attending to the Maxims of this Life onely; and so thinking of the World, which we are now in, and of the Affairs of it, as if both That, and They, and We had no manner of Relation to another: whereas, in truth, what we see is in order only to what we do not see; and both these States, therefore, must be join'd and consider'd together, if we intend to reflect wisely and justly on present Appearances; for as *no Man knoweth Love or Hatred*, (Eccles. 9. 1.) so neither can he discern Good or Evil, purely *by what is before him*.

We perhaps, when we see Vice remarkably Prosperous, and Virtue in deep Distress; when a Man, who is good and does good to Mankind, happens to be cut off in the Vigour of his Strength, and in the midst of his innocent Enjoyments; whilst *the Wicked grow old, yea are mighty in Power*, (Job 21. 7.) *and come to their Grave a full Age, like as a Shock of Corn cometh in, in his Season*: (V. 25.) We, I say, in such Cases, are ready to cry out of an unequal Management, and to blame the Divine Administration: whereas, if we consider'd, that there is another State after this wherein all these seeming Irregularities may be easily set right; and that, in the mean time, they are of use to distinguish the Sound from the False Believer, to exercise the Faith of good Men, and, by that means, entitle them to a greater Reward; This one Consideration would make all our Murmurs cease, all those fancy'd Difficulties vanish.

Many other Instances, like these, there are, wherein (I say) we shall never be able to give our selves a satisfactory Account of the Divine Conduct, as it appears to us at present, without drawing our Arguments and Reflections from a future State, and forming such a Scheme of things, as shall at once take in both Time and Eternity. We may, in the

Fourth place, be said to live like those that place their Hope in another World; when we have in a great measure conquer'd our

our Dread of Death, and our unreasonable Love of Life, and are even prepar'd, and willing to be dissolv'd, and to be with Christ, as soon as ever he thinks fit to call us. Till we have wraught our selves up into this degree of Christian Indifference, we are in Bondage; we cannot so well be said to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the sake of it. Not, that it is in the Power of Humane Nature, without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcern'd; or to throw off Life with the same Ease as one doth a Garment, upon going to rest: These are Heroick heights of Virtue; attain'd but by few, and matter of strict Duty to none. However, it is possible for all of us to lessen our Natural Fears of this kind by religious Considerations; by a firm Belief of, and a frequent Meditation upon those Joys that shall be reveal'd, to raise our selves up into a Contempt of present Satisfactions, and into a Resolution of submitting our selves, if not joyfully, yet meekly, and calmly to the Sentence of Death, whenever it shall please God to inflict it upon us. This, I say, is a very practicable Degree of Christian Magnanimity and Courage; and it is both the Duty and the Interest of every good Christian to attain it. Which we shall be the better enabled to do, if, in the

Fifth and last Place, we make a proper use of such Opportunities as these, and of all other Seasons of serious Reflection, which are afforded us, in order to fix in our Minds a lively and vigorous Sense of the things of another World. They are under the Disadvantage of being Distant; and, therefore, operate but faintly upon us. To remedy this Inconvenience, we must frequently revolve within our selves their Certainty, and great Importance, so as to bring them near, and make them familiar to us; till they become a constant and ready Principle of Action, which we can have recourse to upon all Occasions. If we really live under the Hope of future Happiness, we shall be apt to taste it by way of Anticipation and fore-thought; an Image of it will meet our Minds often, and stay for some time there, as all pleasing Expectations do, and that, in proportion to the Pleasure we take in them. I appeal to you, if it be not so in your Temporal Affairs. Hath any of you a great Interest at stake in a far-distant part of the world? hath he ventur'd a good share of his Fortune thither? and may reasonably hope for a vast and exceeding Return? his Thoughts will be often employ'd on this Subject: and, the nearer the time of his expectation approacheth, the more will he think of it: for,

where

whence his Treasure is, there will his Heart also most certainly *be.* (Luke 12. 34.) Now, our Spiritual Interests, and the great Concernments of a future State would, doubtless, recurr as often to our Minds, and affect them as deeply, if we were but as much in earnest in our pursuit of them: and, therefore, we may take it for granted, that we are not so dispos'd as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldness. That this may not be the case, it will, I say, be necessary for us to take Set times of meditating on what is future, and of making it by that means, as it were, present to us: It must be our solemn Business and Endeavour, at fit Seasons, to turn the stream of our Thoughts from Earthly towards Divine Objects; to retire from the Hurry and Noise of this World, in order to entertain our selves with the Prospect of another.

This is the proper Use we are particularly to make of the present sad Solemnity; and thus, therefore, I have endeavour'd to employ it. Nor will it be unsuitable to that Design, if I close these Reflections with some Account of the Person deceas'd, who really liv'd like one that had his Hope in another Life; a Life, which he hath now enter'd upon, having exchang'd Hope for Sight, Desire for Enjoyment.

IV. I know, such Accounts are look'd upon as a Tribute, due to the Memory of those only who have mov'd in an high Sphere, and outshone the rest of the World by their Rank, as well as their Virtues. However, the Characters of Men plac'd in lower Stations of Life, tho less usually insisted upon, are yet more useful; as being imitable by greater Numbers, and not soliable to be suspected of Flattery, or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament; and the greater part of you, who were not, had, for that reason, so just an esteem of him, that it will not be unwelcome to you, I presume, to be put in mind of those good Qualities which you observ'd in him, And, therefore, I shall, in as few words as I can, comprize what twenty years Experience hath enabled me justly to say of him.

He was a serious sincere Christian; of an Innocent, Irreproachable, nay Exemplary Life; which was led, not only at a great distance from any foul Vice, but also in the Even and Uniform Practice of many Virtues; such as were suitable to a Life of great Application and Business, such as became and adorn'd the State and Profession to which it pleas'd God to call him.

He highly valu'd, and heartily lov'd that Church wherein he was baptized,

baptized, and educated : of which he gave the beſt Proofs, by being a conſtant Frequenter of its Worſhip, and, in the latter part of his Life, a never-failing Monthly Communicant ; I add alſo, and by adhering ſteadily to its Intereſts ; two things, which ought never to be ſeparated!

Nor was his Attendance on Divine Offices a matter of Formality and Cuſtom, but of Conſcience ; as appear'd by his compos'd and ſerious Behaviour, during the Service. It was ſuch as ſhew'd him to be in earneſt ; and truly affected with what he was doing.

His Religion did not ſpend it ſelf all in Publick ; the Private Duties of the Cloſet were equally his Care ; with theſe he began each Morning, and to theſe he repair'd, as often as he enter'd upon any Buſineſs of Conſequence, (I ſpeak knowingly ;) and his Family were every Evening ſummon'd by him to Common Devotions : and in theſe too his Regard for the Publick Service of the Church appear'd ; for they were expreſs'd always in Her Language.

Indeed, he was a very ſingular Inſtance of all thoſe Domeſtick Virtues that relate to the good and diſcreet Government of a Family. He had a great natural Prudence, which Experience had much improv'd ; he was of a ſweet Temper, and a mighty Lover and Regularity and Order : and, by the happy Mixture of theſe good Qualities, manag'd all his Affairs (particularly thoſe within doors) with the utmoſt Exactneſs, and yet with as much Quiet and Eaſe to himſelf, and others, as was poſſible.

Thoſe about him grew inſenſibly Active and Induſtrious by his Example, and Encouragement ; and he had ſuch a gentle Method of reproving their Faults, that they were not ſo much afraid, as aſham'd to repeat them. He took the ſureſt way to be obey'd, by being lov'd, and reſpected : for he was free from any of thoſe rough, ungovernable Paſſions, which hurry Men on to ſay, and do very hard, or offenſive things. He had indeed a certain Quickneſs of Apprehenſion, which inclin'd him a little to kindle into the firſt Motions of Anger : but this part of his Diſpoſition he had ſo far conquer'd, that, for a long time before he dy'd, no one, who had occaſion to receive his Orders, did, I believe, ever hear an intemperate, or harſh Word proceed from him ; or ſee any thing in his Behaviour, that betray'd any misbecoming degree of inward Concern.

He took care to ſeaſon the Minds of his Servants with Religious Inſtructions ; and, for that end, did himſelf often read uſeful Diſcourſes to them, on the Lord's Day, of which he was always a very ſtrict and ſolemn Obſerver. And what they thus learn'd from

from him, in One way, they did not unlearn again, in Another: For he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see here many Authentick Witnesses of this particular Branch of his Character.

He abounded in all the truest Signs of an affectionate Tenderness towards his Wife and Children; and yet did so prudently moderate and temper his Passions of this kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behov'd, or became him to perform: He did also, in a very just and fitting manner, proportion his Respects to all others that were any ways related to him, either by Blood, or Affinity; and was very observant of some of them, even where he could not be determined by any Views of Interest, and had manifestly no other Obligations, but those of Duty and Decency to sway him.

In what manner he liv'd toward those who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to say; not that I judge it a slight, but because I take it to be a confess'd part of his Character, which even his Enemies (if there were any such) cannot but allow: for, however, in matters where his Judgment led him to oppose Men, on a Publick Account, he would do it vigorously and heartily; yet the Opposition ended there, without souring his private Conversation, which was, (to use the Words of a greater Writer) soft and easy, as his Principles were stubborn.

In a word, Whether we consider him as an Husband, a Parent, a Master, Relation, or Neighbour; his Character was, in all these respects, highly fit to be recommended to Men, and, I verily think, as compleat as any that ever fell under my Observation.

And all this Religion and Virtue sat easily, naturally, and gracefully upon him; without any of that Stiffness and Constraint, any of those forbidden Appearances, which sometimes disparage the Actions of Men sincerously pious, and hinder real Goodness from spreading his Interest far, and wide, into the Hearts of Beholders.

There was not the least Tang of Religious (which is indeed the worst sort of) Affectation in any thing he said, or did; nor any endeavour to recommend himself to others, by appearing to be even what he really was: He was rather faulty on the other side, being led by an Excess of Modesty, to conceal (as much

much as might be) some of his chief Virtues; which therefore were scarce known to any but those who very nearly observ'd him, tho every day of his Life almost was a witness to the Practice of them.

I need not say, how perfect a Master he was of all the Business of that useful Profession wherein he had engag'd himself: You know it well; and the great Success his Endeavours met with, sufficiently proves it. Nor could the event be well otherwise: for his Natural Abilities were very good, and his Industry exceeding great, and the Evenness and Probity of his Temper not inferior to either of them. Besides, he had one peculiar Felicity (which carry'd in it some Resemblance of a great Christian Perfection) that he was entirely contented and pleas'd with his Lot, loving this Employment for its own sake, (as he has often said) and so, as to be willing to spend the rest of his Life in it, tho' he were not to reap (if that could be suppos'd) any farther Advantages from it. Not but that the Powers of his Mind were equal to much greater Tasks; and therefore when, in his later Years, he was call'd up to some Publick Offices and Stations, he distinguish'd himself in all of them by his Penetration, and Dexterity in the Dispatch of that Business which belong'd to them, by a winning Behaviour, and some degree even of a smooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himself to his own Business, and be serviceable to Religion and Learning, in the way to which *GOD*'s Providence had seem'd more particularly to direct him, and in which it had so remarkably bless'd him.

When Riches flow'd in upon him, they made no change in his Mind, or manner of Living. This may be imputed to a Secret desire of heaping up Wealth; but it was really owing to another Principle. He had a great Indifference to the Pleasure of Life, and an Aversion to the Pomps of it; and therefore, his Desires being no way increas'd by his Fortune, he had no occasion to enlarge the Scene of his Enjoyments.

He was so far from over-valuing any of the Appendages of Life, that the thoughts even of Life it self did not seem to affect him. Of its Loss he spake often, in full Health, with great

great Unconcern; and, when his late Diſtemper attack'd him, (which from the beginning he judg'd Fatal) after the firſt Surprize of that ſad Stroke was over, he ſubmitted to it with great Meekneſs and Reſignation, as became a Good Man, and a Good *Chriſtian*.

Tho' he had a long Illneſs (conſidering the great Heat with which it rag'd) yet his Intervals of Senſe being few and ſhort, left but little room for the Offices of Devotion; at which he was the leſs concern'd, becauſe (as he himſelf then ſaid) he had not been wanting in thoſe Duties, while he had Srength to perform them. Indeed, on the *LORD*'s Day, which immediately precedeed this Illneſs, he had receiv'd the *Sacrament*; and was therefore (we have reaſon to believe) *when the Maſter of the Houſe* ſoon afterwards *came*, prepared and ready to receive him.

As the Bleſſings of *GOD* upon his honeſt Induſtry had been great, ſo he was not without Intentions of making ſuitable Returns to Him, in Acts of Mercy and Charity. Something of this Kind he has taken care of in his Will, drawn up at a Time, while his Family was as Numerous as it is now, and his Circumſtances not ſo plentiful. One part of the Benefactions was worthy of him; being the Expreſſion of a generous and grateful Mind towards the Perſons who had moſt oblig'd him, and a pious regard to the place of his Education. More he would probably have done, had not the Diſeaſe of which he dy'd, ſeiz'd him with that violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let Us imitate his Example, That when we alſo depart this Life, we may ſhare his Heavenly Reward, and be as well ſpoken of by thoſe who ſurvive Us.

Now to GOD the Father, the Son, and the Holy Ghoſt, be aſcribed all Majeſty, Might, and Glory, now, and for ever. Amen.

FINIS.

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